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LUMINARY & ADVOCATE.

LEXINGTON, APRIL 27, 1831.

KENTUCKY BIBLE SOCIETY.

Third Annual Report of the Managers of the Kentucky Bible Society, presented in Lexington, April 18th, 1831.

In our last annual Report the hope was expressed that before the return of another anniversary, the work of supplying the state with the word of God would be completed. But the Managers have not the pleasure of announcing to the Society on this occasion, that the work is done.—While, however, we regret our failure in accomplishing this noble object within the time contemplated at the formation of the Society, we have reason to bless God for what he has permitted and enabled us to do in concert with others in this great work. Since our last anniversary much land has been taken possession of—many families have been enriched with the treasures of divine Revelation.

The difficulties, under which our Society labours, are many.

Although nominally a *State* Society, its support is derived almost entirely from this county. Few societies in the state have become auxiliary to it, or aided it with their funds. To this general remark we are happy to acknowledge some honourable exceptions. But nearly all the County societies have been formed by Mr. Thompson, agent of the Parent Society at New-York, and made auxiliary to that. From these circumstances our means of operation have been small.

The scattered condition of our population, the want of suitable agents and the opposition which has been made to the work in some cases even by professors of religion and preachers of the Gospel, are difficulties that were noticed in our last Report. These we still have to contend with.

The deplorable ignorance and uneducated state of a large part of our population present most formidable obstacles to this benevolent enterprise. In many instances no member of a family can read. The offer of the Bible to such persons is often taken by them as an insult, or declined as useless. Still even in such families, when it will be accepted, we think the Bible ought to be placed.

But another cause, which has palsied the hand of benevolence and retarded the onward course of the Bible cause is the low state of religious feeling in most of the churches in this part of the country. It is a necessary consequence, that this religious lethargy should materially affect the operations of an institution, which, like this, depends for its efficiency on the voluntary and active benevolence of many individuals. Every friend of the Redeemer and of this cause should send up the most importunate and unceasing supplications to a throne of grace for the reviving influences of the Holy Spirit to be shed abroad in the hearts of all God's people to animate their zeal and quicken their efforts in this glorious undertaking.

With prayer and perseverance and liberal giving and personal exertions for a few months longer the work *will be done.*

Three Agents have been employed in distributing Bibles in Harrison and Scott counties. Bible societies are organized in all the counties except ten.

On the 17th of April last a resolution was adopted by the Board, proposing to the parent Society to forward us a large amount of Bibles to be subject to their order or to be sold for them in furnishing the destitute in the western country—the expense of transportation to be paid by us, unless where ordered from us by the Parent Society.

Our proposal was accepted, and they sent us 7866 Bibles, and 2860 Testaments—whole no. vols. 10,726—whole value $5,022. Of these 1762 vols. have been delivered to order of the Parent Society—2000 vols. have been given to us as a donation—4878 vols. have been sold—leaving on hand 3854 Bibles and 2820 Testaments. More Bibles have been sent for on the same terms.

Total receipts during the year	$2418 53
Expenditures	2286 51
Balance on hand	$132 02
Bibles on hand belonging to the Am. Bible Soc.	$1500 00
Cash sent to the Parent Society during the year in payment for Bibles	$1500 00

We gratefully acknowledge the following donations to our Society.

From the Bourbon County Bible Society	$160 00
Avails of a watch, given by Rev. Mr. Huber, of Danville, Ky.	4 84
From an unknown friend by Rev. Wm. Breckinridge,	20 00
Male Department in the Sunday School of the 1st Presbyterian Church.	3 37½
From the Parent Society at New-York	2000 Bibles.
From the Woodford Co. Bible Society for Bibles to be divided equally between Estil and Harlan Counties,	$116 13

Before closing our report we deem it proper to notice the following resolution, adopted by the Board on the 5th inst. viz.

Resolved, That the Parent Society be informed, that the Kentucky Bible Society think they will be able, with the aid of other Bible Societies and associations, to complete the supply of this state with Bibles, without putting the Parent Society to the expense of employing a general agent.

As several counties are supplied, in nearly all societies are organized, and the system of operations is understood, we hope soon to see this work brought to a happy and glorious consummation. The establishment and extension of Sunday Schools we regard as a most important auxiliary in the field of our labour.

May the Lord give us all grace to be faithful in this cause and speedily grant us to see the accomplishment of our wishes.

In behalf of the Board of Managers of the Kentucky Bible Society,

O. S. HINCKLEY, *Cor. Sec.*

PASTORAL LETTER,

OF THE SALEM PRESBYTERY, INDIANA.

To the Editor of the Western Luminary.

My Dear Brother—Please to give this Letter an insertion in your very useful Paper, and where it is not taken please to send it so that the Sessions of every Church may have a copy.

Yours affectionately,

A. S. WELLS.

The Salem Presbytery held its Spring meeting at New-Albany, April 7th, 1831. It consists of the following ministers: Rev. Wm. W. Martin, Alexander Williamson, Ashbel S. Wells, Leander Cobb, Benj. C. Cressy, Michael A. Remley and Samuel K. Snead, and has under its care 15 Churches.

A resolution was passed to address a Pastoral Letter to the Churches under the care of this Presbytery, to be published in the Cincinnati Journal and in the Western Luminary, and that extra copies be forwarded to each of our Church Sessions, where those papers are not taken.

PASTORAL LETTER.

Brethren, beloved in the Lord,

We need not inform you that the time in which you live is an important period in the history of the Church and of the world. The years of time are rapidly rolling forward to the consummation of all things, and the Church is fast ripening for her millennial glory. At no time of the Church's history since the days of the Apostles has she so greatly lengthened her cords and strengthened her stakes—her children have broken forth on the right hand and on the left, and her offspring has been multiplied like the morning dew. This leads us, dear Brethren, to direct your attention to those wonderful effusions of the Holy Spirit through which the Lord is now watering and gladdening many portions of his Zion, and by which we believe He will shortly arise and shake terribly the earth. In some places, especially in the state of New-York, hundreds of persons have been hopefully converted to God in the course of a single week, and multitudes of the most violent opposers to the cause of truth and righteousness have been made miracles of grace. At such a time as this, dear Brethren, we earnestly recommend to the churches under our care that they assemble together upon a set day, and having spread out before the members of the Church the recent accounts of Revivals of religion, inquire with fasting, humiliation, and prayer, why there is not such a work of grace where you reside, and that you lift up fervent cries to God, and employ well directed and zealous and persevering efforts for the revival of God's work in your own hearts and for the conversion of sinners around you. For our God is as willing to bless us as other churches; but He will be *inquired of by the House of Israel to do these things for them*, and He has not said *"Seek ye me in vain."*

Brethren in our Lord Jesus Christ, our solicitude for your spiritual and eternal welfare, excites us to write and lay before you some things which your Brethren in Christ believe to be of inestimable importance to the churches and congregations under our care.

The following question was presented to Presbytery: "Provided any of the members of our Churches are opposed to those benevolent associations which have been recommended by the General Assembly, and unite with the wicked in slandering those glorious Institutions which are doing so much good, what is the duty of our Church Sessions in relation to such members?"

"In answer to the above inquiry, Presbytery would say, in a clear and forcible manner, that members of our Churches who openly oppose any of the benevolent and truly Christian operations of the present day; as Bible, Tract, Missionary, Sunday School and Temperance Societies, which have so earnestly and so frequently been recommended by the General Assembly and all other Judicatories of our church—that such members be conversed with by the Session, and if their opposition arise from ignorance it will cease in every case where there is religion in the heart: but if they continue their opposition, and thus combine their influence with the wicked, they should be suspended from the privileges of the Church until they give satisfactory evidence of repentance. The Presbytery would also express their sentiments respecting the encouraging of publications such as the "Reformer," "Priestcraft Unmasked," &c. They are in their spirit anti-christian, and in their effect poisonous to the minds of the young, and tend to lead them to Infidelity. We are unanimous in opinion that the encouraging of such papers is highly reprehensible in members of the Church, and should subject them to the same course of discipline as in the above case."

The Presbytery in conformity to the rules and regulations adopted at its organization, one of which was that "The Presbytery shall take measures to defray the expenses of our Commissioners to the General Assembly and require the churches under its care to take up collections and forward the money to the Spring meeting of Presbytery:" added the following resolution, viz. "That the Salem Presbytery henceforth defray the expenses of their Commissioners' without depending on the funds of the Assembly, and that collections be made in all our churches to create a Commissioners fund under the direction of this Presbytery." These extracts from the minutes, the Presbytery consider of vital importance and lay them before you, earnestly requesting your sincere and hearty co-operation in measures calculated to advance the interests of the Church, that her walls may become salvation and her gates praise.

It gives us much pleasure to be able to state that the counties of Floyd, Washington and Clark, are already supplied with the Scriptures, and it is supposed that Harrison will also be supplied before the 1st day of May 1831. Sabbath Schools also have either been established in every place where they could be supported or will be very soon not only in the above named counties but throughout our bounds. And we trust these schools will find a warm advocate in every member of our communion.

Dear Brethren, we desire your happiness in this life and in the life to come. We wish to remind you that your own peace, the salvation of future generations, the honor of our Lord Jesus Christ and the glory of his Church, depends instrumentally on the faithful discharge of all the duties of your high and holy calling.—You live not for yourselves alone, but for your dear children. Ye are not your own for ye are bought with a price—even the blood of the immaculate Lamb of God; *therefore glorify God with your bodies and your spirits which are his. The time is short.* What we do for God our Saviour, and the salvation of souls, must be done quickly. *The night cometh when no man can work.* Being faithful through *the grace of our Lord Jesus Christ, who tho' he was rich yet for our sakes became poor that we through his poverty might be rich,* we shall meet our children in glory, and there multitudes shall rise up and call us blessed. We shall leave the rich inheritance of Millennial blessedness to the Church below and join the anthem of the Church triumphant on high. Our self-denials as well as all our sufferings for our Redeemer shall work for us a far more exceeding and eternal might of glory. Beloved Brethren, farewell. Be steadfast, immovable, always abounding in the work of the Lord, in as much as ye know that your labour is not in vain in the Lord.

By order of Presbytery,

ALEXANDER WILLIAMSON, *Mod.*
LEANDER COBB, *Clerk pro. tem.*

INTENTION.—You see two persons; one is regular in public and private prayer, the other is not. Now the reason of this difference is not this, that one has strength and power to observe prayer, and the other has not; but the reason is this, that one intends to please God in the duties of devotion, and the other has no intention about it. Now the case is the same in the right or wrong use of our time and money. You see one person throwing away his time in sleep and idleness, in visiting and diversions, and his money in the most vain and unreasonable expenses. You see another careful of every day, dividing his hours by rules of reason and religion, and spending all his money in works of charity; now the difference is not owing to this, that one has power and strength to do thus, and the other has not; but it is owing to this, that one intends to please God in the right use of all his time and all his money, and the other has no intention about it.—LAW.

Could you out of love to a neighbour desire your prince to honour him with every mark of esteem and favour, and yet at the same time expose him to the scorn and derision of your own servants? Yet this is as possible, as to expose that man to the scorn and contempt of your fellow-creatures, whom you recommended to the favour of God in your secret prayers.—IB.

There is nothing, that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of every thing that is kind and civil towards him—you will find all little ill-natured passions die away, and your heart grow great and generous.—IB.

From the Education Register.

A SERIOUS APPEAL

To the Presbyterians of the United States, in behalf of the Board of Education of the General Assembly.

DEAR BRETHREN:—It is known to you that this Board was instituted by the Supreme Judicatory of the Presbyterian Church, in this country, with the view of *uniting* and *facilitating* our efforts to assist such pious and gifted young men as desire to become ministers of the gospel, but who have not the means of defraying the expense of a suitable education. You are aware, also, that the Board is dependent on the General Assembly for its existence, and for all the powers with which it is invested—that its members are appointed, and its transactions reviewed by that body, from year to year;—that it is *strictly* an *ecclesiastical* institution, amenable to the Presbyterian church, in her ited in its attentions and appropriations to *distinctive character*, and of course, limher own sons, whom she is aiming to qualify for the labors of the Evangelical Ministry:—

Now, the question, which we would respectfully submit to your serious consideration is—whether an institution, thus constituted, and having in view the object just named, has not strong claims upon your patronage and cordial support? That an increase of Ministers of Christ, is desirable will scarcely be denied by any one, who believes the Bible, and regards, with christian sympathy, the deplorable state of the thousands, nay, the millions of mankind, that are destitute of the gospel. In our own connexion, there are hundreds of vacant congregations; besides many others that are but partially supplied. One minister, in many instances, having charge of several societies, among which his labours are divided: and these wants are multiplying with the rapid increase of the population of our new states and territories. And it is well known that one of the chief hindrances to the success of our missionary operations, both foreign and domestic, is the scarcity of well qualified men to perform missionary service. If we extend our views beyond the limits of these United States, we see in every direction, moral desolation, in a still more appalling form. Look at the British territory, to the north—at Mexico in the south-west, and at South America, where the obstacles to the spread of the gospel are fast giving way, and who, that loves the Redeemer and cares for the souls of men, can hesitate to acknowledge that more labourers are needed to gather in this great harvest? The revolutionary movements in Europe, we doubt not, are designed of Providence, to prepare the way of the Lord, by breaking down the high places of civil despotism and Papal influence. Here a door will soon be opened, if we are not greatly deceived, into a wide field of ministerial labour. Where shall we find men of the right stamp, to enter in, and do the work of evangelists? In Asia, and Africa, as also in many islands of the sea, a good beginning has been made, which, if not prosecuted with vigor, must, in all human probability, prove abortive. Fresh recruits of labourers from Christian lands must be furnished, for years to come, or the poor pagan, half won to Christ, will return to his idolatry; and Christendom will subject herself to the charge of parsimony and want of zeal, in the best of causes.

There remaineth much land yet to be possessed. Three-fourths of mankind are yet in heathenish darkness, or shrouded in the false and lurid drapery of antichristian superstition. If ever the world is to be won to the obedience of Christ, and the acknowledgment of him, as the only Redeemer, it will be, by the blessing God, upon such means as he has seen fit to appoint. The preaching of the word is, by divine designation, the principal means of propagating the gospel, and of saving souls.

Is not an augmentation of ministerial force then, desirable? is it not closely connected with the glory of God? By what other instrumentality is the christian religion to be published to all nations? Other means have their use; but this is indispensable. Now we are not to expect this desirable increase of ministers, in a way of miracle, or without the use of appointed means on our part.—While we pray the Lord of the harvest to send forth labourers into his harvest; we must sustain the pious poor, whose hearts he has disposed to the work, while they are acquiring the requisite degree of mental culture, for the arduous and responsible service.

This is the precise and sole object of the Board, in whose behalf your favour is solicited. It proposes to aid and encourage every deserving and needy youth, in our communion, who manifests an earnest desire to devote himself to the work of the ministry. It aims to concentrate and systematize the exertions of the Presbyterian Church, in pursuance of its grand object; and bids fair, if properly supported, to rear them up in habits of attachment to the doctrines and discipline of the church at whose altars they are to minister. But these ends cannot be accomplished to any considerable extent, without the co-operation of the people of our denomination generally. The Board is the organ of the Church, designed to promote convenience, impartiality and efficiency in this important concern. Its funds are composed entirely of the voluntary contributions of the friends of the cause, placed at its disposal, from year to year. And it ought to be recollected that, as this is a *Presbyterian* institution, and contemplates aiding those candidates only who are of that denomination; we cannot expect and do not presume to ask the patronage of any persons who do not belong to our religious connexion.

We ask you then, brethren, in the spirit of fraternal confidence, to sustain your own institution. It is not local in its character, or partial in its appropriations. It has no favorite schools or colleges—in the locating of its beneficiaries, for the purpose of instruction, it neither claims nor exercises any power. Its object is to aid and encourage young men, during their whole course of study preparatory for the sacred ministry, whatever may be their location, upon the receipt of satisfactory evidence, as to their character and necessities. True, our efforts in this matter, are limited to our own denomination; and so we may, perhaps, be inclined to regard this as an objectionable trait in the character of the Board. But is it a reasonable ground of objection?—May not any denomination of christians unite, and act alone in their endeavors to promote the interests of religion, without incurring the charge of sectarianism or bigotry? We concede this right to others. We cheerfully unite with our brethren of other persuasions, in the Bible cause, and in every similar design involving no compromise of principle, or sacrifice of our own honest views of truth and duty. But in training ministers of the gospel, we verily believe, more will be done, in the aggregate, by the separate action of each sect, on its plan, than can be accomplished by a nominal union, while there exists such a diversity of opinion among christians, in relation to ministerial qualifications, gospel order and ecclesiastical polity. These considerations must, we think, commend themselves to every sober and reflecting man's understanding.

May we not, then, count upon the assistance of our brethren, in this good work? By means of this Board and that of Missions, our denomination has now an opportunity to put forth its strength, and act with vigor, and through divine favor, with an efficiency correspondent to the space which it occupies in the American church. And never were the dispensations of Providence more propitious to evangelical enterprize than they are at present. Peace and prosperity pervade our happy country. God is pouring out his spirit, and calling multitudes into his Kingdom. Many pious youth are offering their services, in the ministry of reconciliation, if they can but secure the requisite measure of intellectual culture. Shall we not extend to them a helping hand? There is a pressing demand for laborers in the Lord's vineyard at present; and ten years hence, it will probably be *ten fold* what it now is. From every quarter of the inhabited globe, the cry is, "Come over and help us." The inhabitants of the isles are waiting to receive the Messiah's laws—the messages of truth and grace. Let us take courage—let us have faith in the divine promises respecting the Redeemer's Kingdom—let us come up to the help of the Lord against the mighty, with the prayer of faith, and those labours of love which God never fails to own and bless, for the furtherance of his Gospel.

And now, brethren, we close this appeal, indulging the hope that you will forward *speedily*, by mail or otherwise, such contributions, as will enable us not only to sustain the young men that are connected with the Board, but to afford assistance to several interesting applicants, who are anxiously waiting to know the result of their application. A considerable number of our beneficiaries are now well forward, in their education, and will soon be off our hands, if not interrupted; but, really, we shall not be able to support them to the end of their course, without more liberal contributions than we have been receiving for the last few months. And it is grievous to be obliged to turn away applicants of good promise, with ample testimonials, when we know that thousands at home, and millions in foreign lands, are suffering a famine of the word of life.

☞Ministers are requested to read the foregoing to their congregations, on the Sabbath, accompanied by such remarks as they shall deem proper. EDITOR.

COMMUNICATIONS.

For the Western Luminary.

TO THE PEOPLE OF VIRGINIA.

An address to your Legislature, in the Enquirer, of February 8th, signed "Henrico," has drawn my attention, and its importance will, I trust, be considered as an excuse for the intrusion of a citizen of another state upon your domestic concerns. I would have offered the observations suggested by the above address to a Richmond paper but for my uncertainty of finding your press as free upon the delicate subject of the following sheets as upon every other; an uncertainty which may be easily removed if your printers dare to insert this address.

"Henrico" exhibits, in strong contrast, the superiority of the despotisms of Europe to your institutions, and that by the best of all criterions, their respective effects. In the former the march of improvement challenges our wonder. In Virginia, except in a few neighborhoods, nothing meets the eye to convince the citizen that it is his happy lot to live in the age of invention and improvement. He looks around for those improvements known to him by books, as existing in other countries, but instead of them he beholds his naturally highly favoured country so tattered and neglected as to be almost a disgrace to its rulers and its people. To abbreviate this writer's forcible language is doing it injustice; accept then his own words.

"Wretched highways, scarcely passable; noble, majestic streams, either wholly neglected, or incumbered by indigestive and expensive attempts at improvement; dangerous bridges; badly constructed by heavy county taxation, or owned by individuals who keep them in bad order; deserted fields covered with broom sedge, and intersected by gullies; decayed, patched up, and worthless fences and plantations, without adequate buildings and conveniences, or even comfortable quarters for laborers; miserable hovels, scattered in every direction, and relieved, but occasionally, by the appearance of comfortable buildings; a population, restless, dissatisfied, in debt, and dependent on other states for many of the necessaries and comforts of life, without the means to buy. We have generally lived beyond our means; we have encouraged too much extravagance in our sons and daughters, and countenanced too much the idea that it was a disgrace to them to labour. Every where we find multitudes of idlers and unproductive drones, consuming their own substance or that of others."

To this add the words of Mr. Henderson, in the late convention: "A commerce inferior to that of Rhode Island, an agriculture languishing, the mechanic arts in a state of depression and thriftlessness, and a provision made for about one eighth of the children annually educated by the State of Connecticut, but not half so well."

The patriotic writer goes on to notice the causes of the misery of his native, compared with the prosperity of other states. At the head of these he places the cession of the western lands. But this can hardly be alleged as a cause, since the most flourishing of our states neither possess now, nor formerly possessed, western lands. It cannot then be the want of them which occasions the distress of Virginia. Perhaps had she retained them she would have disposed of them as idly and as partially as she did of those which she actually retained, and which, for a consideration barely sufficient to defray the expenses of the Land Office, she threw into the hands of wealthy men, speculators and non-residents, the consequences of which are not unnoticed by "Henrico."

Emigration is the cause next assigned, and with as little justice as the former, other states participating in its ill effects without the disastrous consequences experienced in Virginia.

A faulty legislation, and equally faulty practice in the courts, are the next causes brought forward, and that with an energy and force that would tempt me to transcribe the whole, would but my limits permit. But here the same reply is as good as in the former instances. Other states labor under like inconveniences and absurdities, but do not exhibit in their fields and commerce the same ruinous consequences.

Neglect of education is a grievous fault and its consequences are felt in proportion. Yet some excuse may be made from the wretched state of the country already noticed. Where the produce is small, the population is thin, and schools are maintained with greater difficulty. What education can be looked for in a country where even reading and writing will frequently oblige the scholar to walk a mile, perhaps two, to pick up his tooth-full of learning!

Next follow, in rapid succession, the inequality and favoritism of the laws; the oppression, delays and expenses of justice; the uncertainty of the rights of persons and property, the exemption of lands from the payment of debts; the senseless *scale* by which the *dignity* of debts is graded, and their priority fixed; the tendency of too many of your institutions to aristocracy; the facility with which, under your laws, artful and cunning men may prey upon the substance and industry of the honest and unsuspicious; the distinctions in society, growing out of the arrogant pretensions of the rich; the neglect of the legislature towards education and internal improvements. These have kept down the middling and lower classes of the people. —Hence emigration, and a wretched system of agriculture, such as your ancestors used, when the cultivation of new land might be, and was performed by new negroes, and would permit that style of hospitality and expense which is now become ruinous. Here the author gives a groan over the long and able reports of your committees, which I fear are all that is to be expected in Virginia—a country, according to its own expressive, though coarse phrase, superior to every other in despatching *wind*-work.

I was, some years since, gratified with the correspondence of an ancient friend who made me the depository of his pangs, which were such

"As none but gouty patients know."

His sufferings; his patience; his resignation; his wishes to depart, were his repeated theme, and stated in all the variety of language which keen twinges naturally dictated. They took him off about two years since, and it is worth notice that in a correspondence of several years his tortures never wrung from him a hint that he suffered by his own choice, and at his heavy expense of large sums, disbursed in procuring the genuine long cork. Do not smile at my poor friend.

Mutato nomine de te
Fabula narratur—

In scripture language, "Thou art the man!" and in a single word, "negroes" are the chief if not the only cause of your distress.

Can agriculture thrive in the hands of slaves! Italy, tilled by freemen, fed herself—Italy, in the hands of slaves, required incessant imports. Can an ignorant set of people have any other than a slovenly system of agriculture? Yet, are you willing to impart to your negroes that knowledge which, when widely spread, nearly annihilates labor; that science which affords facility to industry, and transforms toil to pleasure! The mechanic applies the laws of art to the formation of his plough with as much delight as Euclid felt in a demonstration. In the present day many of the mechanic arts must be pursued with the aid of science, or they cannot be pursued effectually. Men skilled in those arts possess over those unacquainted with them, that superiority which knowledge has over ignorance, and the latter must be glad to receive from the former those necessaries and comforts of life which their ignorance is unable to produce. The power of production in a country is real wealth. It is not the staple that makes the country. The Guinea negro gives his gold dust to wiser nations for a scanty covering. The gold washer in Carolina may become nominally a rich man, but never will his gold raise his state to that respectability produced by poverty in the states of New England. The regiment at Lima could afford a silver hilted sword to each soldier but not a single shirt to the whole corps.

Invention is crushed among your negroes, and genius in them is regarded with suspicion. The decree of nature

"Ut varias usus meditando extunderat artes"

is slighted. The master (who works not) must invent implements for the laborer—no easy task for such a character. Is it then strange that you are dependent on other states for the necessaries of life? No more than that you have not the means to buy. That hope of bettering our condition which has, in every country, raised its best men from the lowest rank of society, exists not for one half of your population. Rags and bread are their ultimatum; they possess those now, why then should they task their bodily or mental powers to acquire wealth which they are forbidden to enjoy? This wretched population, imported by your fathers and maintained by you, takes from you all you can raise to support them, and leaves you no other means of supplying your wants than by selling your two legged stock. Is it true, that of these you turn out 3000 head per annum? Say, on a moderate calculation, $1,600,000. And dare you expect the blessing of heaven on your country on such terms; or can you, in the natural course of things, expect that a slave producing country should be wealthy?

Mancipiis locuples egot æris Cappadocum rex.

Wherever great disparity in condition takes place the country must be poor. The Polish grandee contrasted with the serf, the Egyptian Mameluke with the Fellah, the French noble with the peasant, the Irish gentleman with the laborer, and the Virginia master with the slave, point to the same result; poverty, in a country where God has done all and man nothing, or worse than nothing, has rioted for centuries upon the wealth wrung from the hands of those that earned it. What a contrast has England afforded during the same time! where humble birth was no obstruction to wealth and glory, where a Curran, the son of a peasant of the lowest grade, could sit a welcome guest at the table of his prince, and the Collier's boy, James Cook, has left behind him a name permanent as the countries discovered by his genius.

What surplus can your negroes afford in public contingencies! and what supplies by taxation can you draw from the few ounces of wool or of flax upon the backs of these poor creatures. An excise upon the water they drink or upon their closely measured quart of meal might as rationally be talked of. But this is not the worst. In a time of war they are not merely worthless, but positively dangerous, and call for the attention of the youth of your country to prevent their joining with the enemy.

How can education thrive where, in a sparse population, one half of that population is precluded from its advantages! Where the population is thick, schools abound, where thin, the reverse; but when from that thin population you deduct one half in the persons of the negroes, there remains no hope for education; at least for any thing that deserves to be called so.

If then you mean to save yourselves from sinking in the scale of the Union, from beholding the three north-west states as much above you in arts as in free population, arise and seek relief from something better than ruinous show and parade. Put your shoulders manfully to the wheel, and re-people your half deserted Commonwealth. But to do this effectually you must first dis-people it of that worthless race, introduced by short-sighted views of gain in former days, and maintained by, I fear, incurable indolence in the present.

You are fond of assigning causes for emigration. Can there be better than those generally alleged? The negroes have worn out our lands, they have consumed our woods, and we must go elsewhere or we cannot maintain them. For this last, the maintaining of negroes, seems the *sine qua non* of Virginia's existence. And of those who own no negroes, the men who are the nerves and vitals of a nation, great part quit your country from that honest indignation which must be felt by every man who deserves that name, when he sees elevated over his head men in every respect his inferiors, except in the possession of negroes. I speak feelingly, for this our new state has lost many of its best citizens on no other account.

To what but to the possession of these people do you ascribe the idea prevalent with your sons and daughters, "that it is a disgrace to labor!" Are not labor and slavery synonymous in your state! And when one of you reads lessons of industry to his child, is not his reply natural, "Papa, none but negroes work." Is any cause besides requisite, to account for the multitudes of drones and idlers found every where, consuming their own substance or that of others! to account for the legions of pettifoggers, who instead of doing their country good service at the plough-tail, devote themselves to live by their wits; a disgrace to the bar, and a curse to their country?

These considerations were felt in your convention, though but sparingly mentioned, for this is one of those cases where crime punishes itself, and where the domineering master dares not talk too loud for fear of being overheard. Still some of the language held there is plain enough. Hear your sometime chief magistrate: "An evil preying on the vitals of the Union, which requires joint efforts to repel the growing mischief. On these efforts our property and our safety depend. This question is the most important that can arise among us."

Language like this is plain enough, and had you given it due attention, you would not have left it for me to remind you of; but you would long since have taken the preliminary measures for parting with your negroes, and for setting yourselves, your wives and children to work. I do not know whether, if you banished your negroes, you would, alone, raise the same quantity of produce, but I am nearly sure that you would lay by more than the same surplus. I am certain that you would not have to import the necessaries of life, and am still more certain that, if you did, you would be able to pay for them.

But the means of dismissing our negroes, whence are they to be derived? Consult Mr. Jefferson's letter to Jared Sparks: Feb. 4th, 1824. He proposes an emancipation law, to take place with those born after its passage, who might be removed by applying to that purpose the lands formerly ceded by the very states now needing this relief. The whole letter is well worth perusing, as that of a man who had revolved, and preserved the same sentiments for half a century. And his closing admonition ought to command your most serious attention. "Rise and be doing. A million and a half are within our control, but six millions, (which a majority of those now living will see them attain,) and one million of these fighting men, will say 'we will not go.'" If you are willing to give up your negroes, the next twenty-five years will be amply sufficient to clear out the rising generation, the rest may, if they choose, remain in their native country.

Some of you are talking about disposing of the surplus revenue, after paying the national debt. Dispose of it in getting clear of the negroes, for which purpose 'tis amply sufficient, and in which the free states will gladly join you, for strange as it may seem, they are more ready to expend the nation's wealth in this business, than are those more immediately interested. In your own state the least you can do is to pay the passage of those whose owners' generosity induces them to sacrifice their property to their country.

I close this, recommending to your notice the present alarming posture of affairs in Europe, and the West Indies. Guadaloupe and and Martinico will shortly be free, by order of the French Assembly. Read the outrageous language of Brougham in the Edinburgh Review, No. 102, and judge from the satisfaction he expresses, in the hoped for destruction of his fellow subjects, what mercy you must expect from the fanatics of his stamp in Europe. Hear O'Connell: "I tell the American citizen that he is a hypocrite. Look at the stain in your star spangled banner, that was never struck down in battle. I turn from the declaration of American independence, and tell him that he has declared to God and man a lie, and before God and man I arraign him as a hypocrite." When these men have freed Jamaica, will not Porto Rico and Cuba follow! And what then is your security, with the Mestizoes of Mexico on one side, the negro islands opposite, one half of your population devoted to your inveterate foe, and the whole marshalled and supported by the arts, the wealth, and the fanaticism of Europe!—The alternatives are before you. EXPEL, JOIN, OR PERISH. I leave the decision to that steady firmness which alone can face either, but which, if it hesitates much longer to choose either of the first, must, per force, embrace the last. A KENTUCKIAN.

For the Western Luminary.

VERSAILLES, KY.

APRIL 13th, 1831.

It cannot be otherwise than gratifying to the friends of the Redeemer's cause, of whatever denomination they may be, to be cheered by the consoling reflection, that the smiles of heaven are about again to be dispensed to our favoured country; that the voice of the Lord shall again be heard in our land, and re-echoed from shore to shore; a song of Zion shall burst from every heart, and praise shall dwell on every tongue.

In this place has just closed a four-days' meeting of the Presbyterian church, from which we have ominous indications of a happier state of things than has for some time existed here. On Sabbath, at an early hour, the church was crowded to overflowing; there were some additions to the church; much and deep feeling was manifested throughout the congregation during the meeting. Considering the badness of the weather, the people were punctual and general in their attendance to all the services of the day. It was a day that will be long remembered by many.

In addition to those who united themselves to the church, there were many who sought the face of the Lord sorrowing; desiring to know, and to obtain deliverance from the bondage of sin. On Monday night, at prayer-meeting, we had a precious season of refreshing from the Lord. Eight, (some of whom were Sabbath School scholars,) came forward to the anxious seat, desiring an interest in the prayers of the children of God. We cannot here withhold the avowal of our deliberate and solemn conviction that no institution is tending more to the improvement and amelioration of the condition of our society than the Sabbath School. It is establishing a deep and indelible moral impression upon the young and susceptible minds of our children; upon whom hang the hopes of the future destiny of our cause and our country. In their hearts are sown the seed of virtue, which in the fulness of time shall ripen for eternity.

On Monday, we were called upon to witness a ceremony which will be long borne in memory by this people. Having been long without a shepherd, the flock had gone astray, and the thorn and the thistle had begun to spring up in the garden of the Lord. But we hope, with the aid of the prevailing and abiding Spirit of our Heavenly Father, that the disorders of the church are composed; which good work is much to be attributed to the installation of the Rev. Dr. G. Blackburn, as pastor of the Versailles and Greer's Creek churches. A more solemn and interesting scene has seldom been witnessed. The installation sermon was preached by the Rev. N. H. Hall; in which, in an able and forcible manner, he portrayed the sacred character of that relationship about to be established between the pastor and church. The charge delivered by the Rev. Mr. Edgar to our venerable pastor, was solemnly impressive and interesting. It was indeed a heaven-directed mission. Every heart felt its influence and responded to its admonitions. The charge delivered to the churches by the Rev. S. V. Marshall, was lucid and able. In a feeling and forcible manner, he explained to us our several and important obligations to encourage unanimity among ourselves; to sustain our venerable pastor, and co-operate with him, heart and hand, in advancing the cause of Christ in our country. We look upon it as a special evidence of the kindness of Heaven, that his destiny has been appointed among us; we have a rich field for the employment of his varied and extensive talents. We invoke the blessing of Heaven upon his labours.

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, APRIL 27, 1831.

LEXINGTON AND OHIO RAIL ROAD.

A public meeting of the stockholders of the Lexington and Ohio Rail Road Company was held at the Court House, in this town, on Saturday, the 16th inst.

The Hon. HENRY CLAY presided, as Chairman of the meeting, and H. I. BODLEY acted as Secretary.

The meeting was well attended, and addressed by several gentlemen, at considerable length.

The following resolutions, brought forward by Mr. R. A. CURD, with the subjoined proviso, by Mr. NICHOLAS, after a free and animated discussion, were adopted, with only one dissenting voice.

"1. That it be declared a part of the by-laws of the corporation, that individual stockholders shall not be involved by the contracts of the Board of Directors beyond the amount of stock subscribed and paid for by them individually.

"2. That it shall be the privilege of any stockholder to cease to be a member of the corporation by transferring his stock to the company with all sums paid thereon.

"*Provided nevertheless, that the stockholders pledge themselves and agree to remain bound to pay, pro rata, to the extent of* $150,000—*allowing any stockholder the privilege of afterwards withdrawing.*"

Mr. C. HUNT then submitted the two resolutions which follow; which were also adopted by a similar vote.

"RESOLVED, That the Directors of the Lexington and Ohio Rail Road Company be requested to take measures to put a proportion of the Road under contract, not exceeding eight miles at Louisville, and seven at Lexington, provided the same can be done at a cost not exceeding, by more than ten per cent, the estimates made by Mr. Kneas, Engineer.

"RESOLVED, That the Directors be authorized to call from the Stockholders a sum not exceeding one hundred and fifty thousand dollars, pro rata, for the completion of the fifteen miles of Road, named in the foregoing resolution, in such proportions and at such times, as the exigencies of the Company may require, and that they are not authorized to extend their expenditures beyond the said one hundred and fifty thousand dollars, until after the Stockholders shall have been legally convened and a report laid before them of the progress made in the work."

Forming our *data* from the result of this spirited meeting, we suppose it would not be premature, to congratulate the friends of this project of internal improvement, on the flattering prospect now presented, of its speedy commencement.

Christians doubtless often err in the estimate they make of the importance of the varied improvements that are continually going on in the world; and especially of those which increase the facilities of intercourse. They often imbibe the notion that these are things unconnected with the church and the cause of Christ, and, hence, unworthy of their serious attention. Now, while we believe that it is the duty of the followers of Christ to maintain a due sobriety of deportment; to keep clear of the great vortex of political strife; and carefully to abstain from every thing that has a tendency to withdraw their affections from Divine things, we think they may greatly err in neglecting properly to notice, and to improve those advantages to the promotion of the kingdom of Christ, which the operations of the secular affairs of the day are continually bringing within their reach.

Had the art of printing not been promptly and energetically seized upon, as a subsidiary in the propagation of the gospel, how very different would be the state of the world from the prospect it now presents. And to the improvements that have been made within a very few centuries in the art of navigation, the Church of Christ is more indebted than perhaps we are generally apt to suppose. Had the infidel Voltaire never issued his unhallowed productions, many who have been brought, under God, to a knowledge of the truth by means of religious Tracts, had perished in heathen idolatry.

Let us not then suppose, that the improvements of the present age, so numerous and varied,—in steam navigation, in road making, in printing, in teaching, and in short, in the whole range of arts and of science, are to have no important bearing on the kingdom of our blessed Redeemer. These are but engines in the hand of Jehovah, to forward his own glorious purposes. And although the cunning artificer, or the enterprising teacher, while exulting in the success of some brilliant experiment, may have no portion of his joy to arise from the thought that he has invented something that will have a wonderful influence in promoting the cause of Christ, yet God often designs that the results of his talents and ingenuity shall put moral machinery into operation, that shall exert a salutary influence on the cause of the Redeemer while time shall endure. The Church of Christ is the grand, absorbing object of God's care. To this end tend all his dispensations. It is only for it that the world is permitted to continue in being. And it is with direct reference to this glorious Church, that he lets

"A hero perish, or a sparrow fall."

ANNIVERSARY TRACT MEETING.

The anniversary meeting of the "LEXINGTON FEMALE TRACT SOCIETY," in conjunction with "THE YOUNG MEN'S TRACT SOCIETY" of this place, which is an auxiliary to the former, was held, according to the notice in our last paper, on Thursday evening last. The number of persons present was rather greater than is usual on such occasions here; but by no means so great as might have been expected from the vast importance of the enterprize in which these societies are engaged, and the interesting manner in which their meetings are generally conducted.

The meeting was opened with prayer by the Rev. Dr. FISHBACK, who had been previously called to the Chair. After the Chairman had briefly stated the object of the meeting, the Annual Reports of both societies were read.

We learned from the reports, that the two societies have distributed within the limits of the town, during the past year, about forty thousand pages of Tracts, upon the monthly distribution plan; and that for the future, in consideration of the alarming destitution of the surrounding country, they intend to let one half of their charities flow in that channel. Considering the extremely limited and partial manner in which the means of grace are enjoyed by a large portion of the population of our state, we think this slight change in the features of the monthly distribution plan has been wisely conceived, and will be attended with happy results.

The meeting was addressed by the Rev. S. V. MARSHALL, Gen. J. M. M'CALLA, the Rev. Mr. SMITH, of the Baptist Church, the Rev. Dr. FISHBACK, Dr. MARSHALL, of Woodford, and Messrs. T. T. SKILLMAN and WM. A. LEAVY.

In the course of the discussion, which was animated and well sustained, much light was elicited on the subject of Tract distribution; and several plans were suggested, by which the sphere of Tract operations might be enlarged, and the plan rendered more efficient. Among these, we were much struck with a suggestion made by Dr. Marshall, to furnish Tracts to the country schoolmasters, to be given, as reward books to their scholars. He stated, that he had known this plan to be pursued with entire success. The suggestion is certainly well worthy of the serious attention of the friends of the Tract cause. Several of the gentlemen related interesting anecdotes, which had fallen under their own notice, portraying the usefulness of Tracts. One of the speakers, whose pursuits call him to travel much through various parts of this state, gave several affecting instances of the destitution of the means of grace in various sections of the state through which he had recently passed; and the eagerness and gratitude with which the inhabitants of those regions received some Tracts with which he furnished them. If any thing can arouse the heart of Christian benevolence to deeds of heavenly charity, it is the description of such scenes as the speaker portrayed.

We particularly admired the happy manner in which one of the gentlemen we have named, closed his address. He concluded, by observing, that the Society would find ten dollars on the next morning, left subject to their order at Mr. Sayre's Exchange Office. Such a sentence is worth more than many rhetorical flourishes.

On motion, it was "*Resolved*, that an immediate effort be made to procure funds, by way of donation, to enable the Lexington Female Tract Society to extend its gratuitous distribution of Tracts in remote and destitute portions of the country."

Deep interest was manifested throughout the whole of the meeting; and an impulse has been given to the cause, that cannot be otherwise than salutary. A subscription was taken up, at the close of the meeting, amounting to forty-nine dollars.

Upon the whole, it was one of the most interesting meetings we have attended for a great while. And we cannot refrain from being surprised, that any christian or philanthropist who could have attended, would have been willing to deny himself so rich a treat.

SUNDAY SCHOOL ANNIVERSARY.

The anniversary meeting of the "FAYETTE COUNTY SUNDAY SCHOOL UNION" took place, in pursuance of the notice in our last week's paper, on Saturday afternoon last, at half past 3 o'clock.

The several Sunday Schools comprising the Union, moved, in procession, to the Methodist Church, the place at which the Address was appointed to be delivered. We have seldom witnessed a more pleasing and interesting spectacle. It is estimated that there were about six or seven hundred children present. The banners used last year were dispensed with. The children moved in perfect good order; and with that seeming sense of decency and decorum, which spoke volumes in favor of their instructors and the Sabbath School system. There was a gravity and propriety of deportment visible, not only in the procession, but throughout the whole of the exercises in the Church, that we have rarely seen exceeded, by persons of any age.

The Church was crowded to overflowing. The ground floor of the building, although quite spacious, was found to be inadequate to contain all the scholars; and some of them were obliged to be situated in the gallery.

The address, by the Rev. Mr. SMITH, of the Episcopal Church, was very appropriate and impressive.

We are not in favor of gorgeous, and unnecessary parades. But as it is almost impossible to assemble so large a number of children in an orderly manner, at the place where they are to be addressed, without previously forming them in order and moving with them in procession, and as there are so many of our citizens, who, we are sorry to say, take little or no interest in Sunday School operations, we were gratified at their having an opportunity of witnessing, in the manner and appearance of the children, the salutary effects of this noble institution: and that they also had an opportunity of seeing the efforts that are making by the benevolent individuals who teach in these schools, to train up the interesting youth committed to their charge, "in the nurture and admonition of the Lord."

The object throughout this whole meeting seemed not to be display, but a commendable desire to do good. We were glad to see so many eyes fastened, with apparent benevolence, on the company of little immortals as they proceeded along the streets, and we were led to wonder how any one who feels the slightest concern for the welfare of his country, or for the souls of those who are soon to rule its destinies, could ever find it in his heart, to raise his voice, or wield his pen, against an institution so fraught with blessings to mankind. May we not fondly hope, that the groundless opposition hitherto manifested against Sabbath Schools, is destined to meet with its deserved reprobation from every enlightened citizen!

LEXINGTON FEMALE BIBLE SOCIETY.

This Society held their annual meeting on the 12th inst. in the Episcopal church of this town. The Rev. Mr. SMITH presided, as Chairman of the meeting. The Report of the Board of Managers was interesting; and is, we are informed, together with the proceedings of the meeting, to be published in pamphlet form.

We learn from the Report of this interesting institution, that they have for some time had an agent engaged in exploring the waste places in some of the adjoining counties, and furnishing the destitute with the word of life.

KENTUCKY BIBLE SOCIETY.

The anniversary meeting of the "Kentucky Bible Society," was held in the 1st Presbyterian Church in this town, on Monday afternoon the 18th inst. The Annual Report of the Board of Managers will be found on the first page of this paper.

FAYETTE TEMPERANCE SOCIETY.

An Annual Meeting of the Fayette County Temperance Society will be held on Friday evening next at early candle light in the Baptist church. It is expected there will be one or more addresses delivered on the occasion. The friends of temperance are respectfully invited to attend.

CORRECTION.

We are desired to request the editor of the "SUNDAY SCHOOL JOURNAL," published at Philadelphia, to correct several typographical errors which occur in his paper of the 13th inst. The errors alluded to, are in the reports of the *Lexington* and *Pisgah* Sunday Schools, as published in the *Journal* of the above mentioned date. The first is, the mention of the *Pisgah* Sunday School as being located in Lexington. [The *Pisgah* school is located several miles from this town.] Another error is, the placing of the notice of the *Jefferson Sunday School*, (a school of coloured persons taught in this place,) near the middle of the report of the *Pisgah* school, instead of placing it after that report; and thirdly, the mention of the *Pisgah* school as containing *two* hundred and sixty-five scholars, instead of *one* hundred and sixty-five.

REVIVALS.

The remarkable and truly glorious work of grace which has been in progress for several months in the eastern section of our union, appears to be going on with unabated power and interest. The accounts are so numerous, that we find it impossible to notice them all, without crowding out almost every thing else from our paper. In our next, however, we design giving a summary view of this gracious visitation of mercy to our American churches.

GRADUAL EMANCIPATION.

The following gentlemen have requested us to add their names to the list of those who are in favor of the plan of emancipation proposed by one of our correspondents.

Rev. Robert Stuart, Fayette county.
Doct. Louis Marshall, Woodford county.
Col. John Steele, "
Doct. C. Wallace, "
Mr. James C. Todd, Fayette county.
Mr. William Armstrong, Mercer county.
Mr. David Weller, Hardin county.

In reply to a correspondent in Illinois, who desires to know what *Presbyterians* are doing in this cause, we remark, that the first projector of this emancipation scheme, as published in several of our last numbers, is a Presbyterian; and that so far as we are informed, Presbyterians generally have taken a prominent part in promoting those benevolent schemes whose object is the amelioration of the condition of our coloured population.

The session in the Academical Department of Transylvania University commenced on Monday last.

The session of Centre College, at Danville, commences this day.

SMALL POX.

Some alarm has been lately excited by a report that the *Small Pox* has made its appearance in Danville, Ky. To allay the fears of those students of Centre College who are about to return to Danville, after their vacation, to re-commence their collegiate duties, and for the information of the public generally, we publish below the following notice, which was issued at Danville, in the form of a handbill, under date of

April 20th, 1831.

A single case of this disease made its appearance, in Danville, a day or two since. The most prompt and efficient measures were instantly adopted by the Trustees of the Town and Justices of the County to prevent its spreading. The patient has been removed to a distance of one mile north of Danville, remote from any roads to a comfortable temporary hospital; a guard stationed to prevent approach; and measures taken to secure non-intercourse of those liable with those not liable to the infection. The public are assured that there is now no danger to visitors coming to Town.

By order
R. TILFORD, *Chairman.*
Attest D. G. COWAN.

The young gentleman, *Mr. Prince*, who has been afflicted with the *Small Pox*, we are happy to learn, is convalescent, and a sufficient time having elapsed since the intercourse between visitors and the sick to develop new cases if any of them should have inhaled the infection, and no appearances having yet manifested themselves, it is confidently believed that the disease will stop with the solitary case above named. There can be no danger, therefore, to persons visiting us as usual.—*Olive Branch.*

FROM AFRICA.

Office of the Colonization Society,
Washington, March 17th, 1831.

By the return of the ship Carolinian, the brig Volador, and the schooner Zembuca, from Liberia, despatches have been received from the Colony up to the 1st of February. The Colonial Agent writes, that on his return to Africa, he found the affairs of the Colony in a more prosperous condition than he had ventured to anticipate; that more than twenty-five substantial stone or frame buildings had been erected at Monrovia during his absence, and that others were in progress; that the spirit of improvement seems to have pervaded all classes; that agriculture is receiving more attention and that the settlers generally seem resolved to develope the resources of the country. Two of the Colonists, Messrs. Francis Taylor and Frederick James, were about to depart on an exploring expedition into the interior, and would probably be absent six or eight months. Another of the native Chiefs had placed himself and his people under the protection of the Colony, and two other chiefs were seeking the same benefit, and ready to submit to the Laws of the Colony. They deem it a great privilege to be allowed to call themselves Americans. Measures have been taken to establish schools in all the settlements, and the Colonists appear ready and desirous of contributing to their support. Great harmony and peace appear to prevail among the settlers, and a determination to fulfil, by their industry, enterprize and public spirit, the hopes and expectations of their friends in this country. The change of climate affected more severely than usual, the emigrants by the Carolinian (who had suffered by the measles during their voyage) and about twenty out of one hundred and six, who had embarked, had died—all the others were in a fair way of recovery. We are pained to be obliged to announce the deaths of the wife and child of the Rev. Benjamin Rush Skinner, the Baptist Missionary, who took passage in the Carolinian. We rejoice to state, that the Swiss Missionaries are now in the enjoyment of good health. The brig Volador arrived with Dr. Todsen and all her passengers in safety.—Dr. Todsen will reside for the present at Caldwell, to which place the emigrants by the Volador were immediately removed. The conduct of the Captains of the Carolinian and Valador, is spoken of in high terms, and the attention of the officers of the Colony to their important duties, have been unremitted.

HOME MISSIONS OF IRELAND.

A meeting of members of the Irish Episcopal Church, was held on the 30th of October last, at which they resolved to form themselves into an association, under the title of "*The Established Church Home Mission*," for the purpose of proclaiming the gospel more particularly to the Roman Catholic population. The Society is to be composed of "members of the United Church of England and Ireland." "We are verily guilty (say they) concerning our brethren, in that we have not more plainly and faithfully preached to them the great truths of the gospel of Christ." Missionaries wholly devoted to the work are to be employed, whose duty it shall be to address their Catholic brethren, not only from the pulpits of the Established Church, but in all places where it is possible to collect a congregation. The occasional labours of beneficed clergymen, who can spare the time for this purpose, are also to be invited. A Board of twenty-one ministers was appointed to conduct the affairs of the Association.—*Philadelphian.*

Coonclummer, County of Leitrim (Ireland.)

"——Were the Society to see the young children carried to school by their parents, brothers, and sisters, in heavy rains, frost, and snow, bare-foot and bare-legged, with pity they would behold how desirous their poor parents are, to lay hold of the opportunity put into their hands, of having their children instructed in learning, and religious instruction also; for indeed one can scarcely stand the cries of the little ones, for a time after their coming into school, by reason of the intense cold, that by their assiduity have got spelling-books, and are greatly advanced in them also. The coming down of books has been a means of much good, for they that got them admire them as the greatest treasure that could be bestowed on them; and they that got none are waiting with great impatience to get the greatest treasure that could be given them. They have increased to one hundred and fourteen scholars. Their parents have offered every assistance they could give, but they are poor; and there are no gentlemen in our neighbourhood from whom we might get some assistance.

"——The attendance has been regular and steady; as an evidence of this I am able to state, that in the very severest weather we have had this winter, the least number of children in the school was *one hundred and twenty-one, although many of them had neither stockings nor shoes, and had three or four miles to go.* In the opinion of many persons long resident in the parish, an improvement is visible in the manners and conduct of the rising generation, and which they attribute entirely to the influence of the instructions received, and the habits enforced at Sunday Schools; and when we find *one hundred children in attendance on the bleak 23d of December, most of them coming two or three miles*, we must conclude that those parents who send them forward, are well pleased with the effect of our labour on their private behaviour."

London Cottage Mag.

JAMAICA.—Success continues to attend the Baptist missionaries. Since the last notices, 56 have been baptized at Kingston, 90 at Hayes, 98 at Old Harbor, 84 at Stewart's Town, about 100 at Falmouth, and several hundreds are waiting for admission, 17 at Oracabessa and 81 at Port Maria. At Falmouth, after the death of Mr. Mann, a meeting of the church was called. Between 4 and 500 were present. It was proposed that they should invite Mr. Knibb to succeed the former missionary. The vote being called for, "the whole church, to an individual, rose up, held up both hands, and then burst into tears." A slave at or near Old Harbor has been convicted of the crime of "preaching, as they term it," sentenced to six months imprisonment, and to be flogged. The whites are endeavoring to injure or break up the missions by taxing the chapels. This they have no right to do, and the missionaries will appeal, if necessary, to the government at home.—*Ib.*

CEYLON.—The Missionary Herald for March contains the first of a series of letters on the Tamulian religion, or the Braminic system, as it exists in Ceylon. Its leading tenets seem to be, the existence of a Supreme God, who is both male and female, and from whom are descended, gods of both sexes,—the eternity of matter,—the descent of men from Brumba, one of these subordinate gods,—the Bramins from his head, the kings from his shoulders, the merchants from his loins, and others from his feet.

Siva, who is regarded by the Hindoos as *the destroyer*, is regarded by the Tamulians as the great object of adoration. His wife Parvutee, and his sons Pulleyar and Kundan, are more frequently worshipped than he; but it is said that all this worship ends in Siva. This god has but one temple in the district of Jaffna, about 40 years old, where he is worshipped at the festivals; also daily, by offering flowers, rice, fruit, frankincense, &c. and lighting lamps before the idol at night. The temple is only a number of small towers, one of which, with a cupola like a bell, contains the idol, all enclosed with a wall, through which is a large gate-way. It contains no convenient apartment for religious instruction, this being no part of their worship. At the principal festivals, one of which continues for twenty days, the people collect around this temple, many staying day and night, and committing many excesses. [*Ib.*

UNITED BRETHREN.—The oldest mission of this Society is the Danish West Indies. The report published last September states that there was a revival of spiritual life during the year 1829. The number of negroes, who profess faith in Christ, is stated at 10,000. —They have prosecuted their work with encouraging progress in the British West Indies, where they have 15,000 members. [*Ib.*

FOREIGN NEWS.

LATE AND VERY IMPORTANT INTELLIGENCE FROM EUROPE.

By the packet ship Hibernia, Captain Graham, from Liverpool, whence she sailed on the 21st March.

FRANCE.

The disposition of the King of the French, since he has been seated on the throne is to taste the pleasures of royalty in peace. His late Cabinet being somewhat too warlike for his pacific inclinations, a new cabinet has been formed.

From the complexion of affairs in Europe, and from the state of his own kingdom, the King will have to buckle on his armour and lead on his people to the support of freedom in Europe, or he will be obliged to abscond.

Spain.—It is said that a revolution has broken out in Spain, and that in the insurrection the Governor of Cadiz had been killed, and Torrigos proclaimed in his stead.

Rome.—It is also rumored that the tri-colored flag has been raise in Rome, and that the Austrian troops were marching into Italy, and were about to enter Modena.

Netherlands.—E. L. Surlet de Chokier has been chosen Regent at Brussells. The King of the Netherlands had given his entire adhesion to the articles of the Protocol fixing the separation of Belgium from Holland.

Poland.—Two battles have been fought, one at Grochow, on the 24th Feb., the other at Milorna, on the 25th. The Russians admit a loss in the first battle of 2000, and in the second of 4000—most probably the amount is greater. The Poles, it is said, have 60,000 men in front of Warsaw; the Russians have 120,000. This unexpected success of the Poles astonished the French politicians, and may rouse Louis Philippe from his pacific dreams. This unlooked for stand the Poles have made, may enable and even compel some of the powers interested in the fate of Poland, and in the cause of freedom, to come to the help of the patriot. The nations jealous of the growing and preponderating power of Russia may avail themselves of the dilemma of Russia, to confine the Great Northern Bear, to his own icy regions.

General Diebitsch had in consequence of his discomfiture changed his plans and retired for the present to Warsaw, for the purpose of reducing the place by a regular siege.

England.—The famous Reform Bill, introduced by Lord Russell, to amend the representation of England and Wales, has been most favorably received.—Petitions in favor of the plan are coming from various quarters. One of them was signed by the famous Jeremy Bentham. It is said that Sir Francis Burdett approves of the proposed mode of representation, and Mr. O'Connell intends to support it.—The Common Council of London had complimented the king and his ministry on the presentation of this plan.—*N. Y. Chr. Intel.*

DESTRUCTION OF THE PALACE OF THE ARCH BISHOP OF PARIS.

On the 16th of Feb., the popular fury was directed against the Arch Bishop of Paris We copy from the Constitutional of the following day:—

A considerable crowd went yesterday to Conflans; where the Arch Bishop of Paris resides, but he was absent. Thanks to the assistance of the National Guard of Charenton and the National Guard of Bercy, the project of burning the house, which appeared to have been formed was not executed, but his furniture and pictures were destroyed. The plate and linen were saved by the efforts of M. Michael, Jr.

Towards seven o'clock crowds formed before the church Sainte Marguerite, and the mob loudly demanded that it should be pulled down, and that a stone, which had at his angles fleurs-de-lis, should be broken to pieces. M. Jacquemin, Commissary of Police of the Faubourg St. Antonie, gave orders to this effect, and the cross and the stone soon disappeared. A few minutes afterwards, information came, that the Seminary of Picpus had been attacked, and delivered up to pillage; the same commissary of police went there immediately with a large detachment of the National Guard, and succeeded in clearing it of the mob, and in conducting to the Prefecture several individuals, upon whom were found stolen articles.

Yesterday at one o'clock, by order of the authorities, scaffolding was put over the beautiful arch of the Carousel; and the workmen, with hatchets, destroyed the bas-relief of the Trocadero, and the emblems of the victories of the Duke d'Angouleme. General Pajol, accompanied by his staff, was present.

The following is an extract from a letter written in Paris on the evening of the 17th.

After I sealed my despatch yesterday, I took a round through this metropolis.**** I then crossed the river, and proceeded in the direction of Notre Dame, where, if it were possible to be amused with desolation, there was a source of humour certainly provided for those who had a predisposition of mingling gaiety with sorrow—a kind of market was established for the edification of those who had destroyed the Arch Bishop's palace, to enable them, after wantonly destroying articles of value one evening, to buy up, amidst loud hilarity, the fragments of their pious labors on the next. Here were boatmen who had fished up some of the Arch Bishop's books, containing wet and torn leaves of folio volumes, the thick and splendid binding of which had resisted both the Vandals and the elements. I examined several, and bought a few,—one an illuminated pentateuch, the splendid remains of which will, I fear, perish in mildew, in the attempt to extract the moisture. It was the boast of the venders of these articles, that each book was torn and kicked before it was flung from the windows, so that the Priests could no longer make use of it to humbug the people. Bits of bands and rent sacerdotal garments were handing about and sending trophies of the Arch Bishop's spoils for a few half pence; and children were picking up out of smouldering piles little fragments, and repeating the coarse epithets which were in universal use around them Drury lane Theatre after its conflagration did not exhibit a more complete ruin that does now the spacious palace, which was once that of the Arch Bishops of Paris.

SUMMARY.

EMIGRATION TO ILLINOIS.—The Hampshire Gazette informs us, that on Wednesday, March 23, a church composed of sixteen persons, who are about to emigrate to Illinois, was organized in Northampton, Ms. "A sermon was preached by Mr. Spencer, from Luke xii. 32. "Fear not little flock," &c. Other services by Mr. Coleman of Belchertown, and Mr. Pitman of Putney, Vt. The "little flock" elected as deacons Nathaniel Chamberlain, of Putney, E. S. Phelps, of Northampton, and Alva Whitmarsh of Springfield.—At the close of the exercises, the Lord's Supper was administered to a large number of communicants.

It was a season of peculiar solemnity, and a large assembly appeared to be deeply interested.—A collection amounting to 54 dollars was taken up to supply the new church with vessels for the communion table.

This company takes the name of the Hampshire Colony. In their constitution, they pledge themselves, that as soon as circumstances will admit, they will support a faithful gospel minister, who shall be orthodox in his faith, according to the Congregational churches in New England, and institute and support a school or schools in which their children may be taught in all the branches of a good English education. Also, to abstain from using or dealing in ardent spirits, except as a medicine.

It is unpleasant to spare such persons from New England; but on the whole, we wish many such colonies might be formed. We believe their emigration may be a benefit to themselves, and to the places where they settle.—*Vermont Chron.*

Emigrants.—The Boston patriot of Saturday, says—"A company of emigrants left this city for Illinois, via New Orleans, in the ship Helen Mar, last Wednesday—another company are to follow in Brig America, in a day or two, and another April 1. Still another company, and probably the largest, will start 21st or 22d inst. via New York, Philadelphia and Pittsburg; and another via Albany and the Erie Canal, as soon as it opens."

"*The Lottery System*," is becoming exceedingly unpopular and chiefly, perhaps, because of the deceptious manner in which it is now managed—which, on an average, is about 43 per cent. against an adventurer. But the worst of all is, that those who might afford to 'sport a little,' have nearly ceased to purchase tickets; hence many little "schemes" are thrown out, to catch the poor and wretched creatures who have hardly enough to get bread, yet expend their 50 cents for the chance of the $1000 prize. It is a vile tax on the needy and ignorant.—*Niles.*

Slave Trade.—We learn from an authentic source, says the Liverpool Albion, that by the most recent accounts from Fernando Po, no less than 9 French vessels were in the Calabar river, and about 40 miles from that island, actively engaged in the slave trade, under the tricolored flag—the emblem of freedom!

A vessel for Liberia, with emigrants, is to sail from N. York, in a few weeks.

A young Jew, son of a rich banker at Constantinople, has abandoned all his relatives and much wealth, to follow Christ.

A Juvenile Society in Baltimore has contributed $26 50, to be appropriated in printing the word of God in Ceylon, in the Tamul language.

At a late meeting in Charleston, $1400 were collected, to aid the American Sunday School Union in their Valley enterprise. About 550 dollars have been collected for the same object in Augusta, Ga.

How to make Vinegar!—Mr. S.——being in the store of Mr. P——one day, began to banter him about joining the Temperance Society. Mr. S——after talking a while, took a piece of blank paper, and wrote on it in large letters "TEMPERANCE," and signed his name, and handed it to Mr. P—— who immediately signed his name also—and handed it to Mr. B —— his store keeper, who also signed it. The Barrels containing the "liquid poison," were then forthwith called on, and were constrained to submit to temperance measures. The Rum, the Gin, the Brandy, &c. &c. were all mixed together on the spot, and, after receiving the necessary aqueous saccharine adjuncts, were put away, in order to undergo the acetious fermentation. The country people who were in the store at the time looking on with astonishment, when they saw the *precious drops* all jumbled together in heterogeneous mass—could not help exclaiming—what a pity! what a pity!!

South. Rel. Tel.] T. P. H.

Ohio Temperance Society, formed 1829, has probably about 200 Societies and 10,000 members. Whole population 937,679.

NOTICE.

Subscribers to the Western Luminary, in Lincoln county, are requested to pay their subscriptions to *Mr. Charles Craig*, who is authorized to act as agent for the paper.

T. RANKIN,
DRAPER AND TAILOR,

RESPECTFULLY returns his thanks to his friends and the public for the liberal patronage they have heretofore bestowed upon him, and solicits a continuance of the same. He informs them that he has removed from his old stand to Main-street, one door below A. S. & E. H. Drake's, in the house formerly occupied by Mr. Giron as a Confectionary—where he is fully prepared to execute work in the most fashionable style, having employed the best of workmen. He has just received from London and N. York the latest fashions, and will continue to receive them, with a regular supply of *Cloths* and *Cass meres*, (of good quality, such as he can recommend to his customers,) with other fancy articles usually kept by Drapers. By his indefatible exertions to please, he hopes to receive a part of the public patronage, and indulges the pleasing anticipation of at least receiving the favors of his old customers.

All orders thankfully received, and punctually attended to.

☞ *Transient customers can have their work executed on the shortest notice.*

Lexington, April, 1831. 43-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

YOUNG LADIES'
BOARDING SCHOOL.
(*Greenville Female Academy, Harrodsburg, Ky.*)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

First Class—Embracing the elements of the English Language, $8
Second Class—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10
Third Class—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12
Fourth Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Use of the Globes, Natural Theology, Evidences of Christianity, Composition, and French; any of which may be omitted at the option of parents, $15
Music, per Session, $15
Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*
April 12th, 1831.

NEW STORE.
WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American
GOODS,

Suitable for the present and approaching season:
HARDWARE, QUEENSWARE,
GROCERIES, &c. &c.

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

FOR 1831.
NEW SPRING AND SUMMER
GOODS.
J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Grode Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;
Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

WILL be opened on the first Monday of May next under the superintendance of the subscriber. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught A convenient room in Lexington will be procured. Tuition $35 per year for all the classes except such as are simply learning to read and write; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly in advance. JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

POETRY.

"FEAR NOT."

BY JOSIAH CONDER.

"Fear not—I have the keys of the Grave and of Death."
Rev. 1. 17, 18.

O cling not, Trembler, to life's fragile bark;
It fills—it soon must sink!
Look not below, where all is chill and dark:
'Tis agony to think
Of the wild waste. But look, O look above,
And see the outstretch'd arm of Love!

Cling not to this poor life. Unlock thy clasp
Of fleeting, vapoury air.
The world, receding, soon will mock thy grasp;
But let the wings of prayer
Take Heaven's own blessed breeze, and upward flee,
And life from God shall enter thee.

O fear not Him who walks the stormy wave!
'Tis not a spectre, but the Lord!
Trust thou to Him who overcame the Grave,
Who holds in captive-ward
The powers of Death. Heed not the monster grim,
Nor fear to go through death to Him.

Look not so fondly back on this false earth;
Let hope not linger here.
Say, would the worm forego its second birth,
Or the transition fear,
That gives it wings to try a world unknown,
Although it wakes and mounts alone?

But thou art not alone; on either side
The portal, friends stand guard;
And the kind spirits wait, thy course to guide.
Why, why should it be hard
To trust our Maker with the soul he gave,
Or Him who died that soul to save?

Into His hands commit thy trembling spirit,
Who gave His life for thine.
Guilty, fix all thy trust upon His merit;
To Him thy heart resign.
Oh! give Him love for love, and sweetly fall
Into His hands who is thy All. [*Iris.*

HYMN.—Hab. iii. 17.

By Bishop Onderdonk, of Pennsylvania.

Although the vine its fruit deny,
The budding fig-tree droop and die,
No oil the olive yield;
Yet will I trust me in my God,
Yea, bend, rejoicing, to his rod,
And by his grace be heal'd.

Though fields, in verdure once array'd,
By whirlwinds desolate be laid,
Or parch'd by scorching beam;
Still in the Lord shall be my trust,
My joy, for though his frown is just,
His mercy is supreme.

Though from the fold the flock decay,
Though herds lie famish'd o'er the lea,
And round the empty stall;
My soul above the wreck shall rise,
Its better joys are in the skies,
There, God is all in all.

MISCELLANEOUS.

THE INQUISITION.

The following extracts are from a Note in a Sermon, by the Rev. Dr. John Pye Smyth, preached in Surrey Chapel before the General Meeting of a Missionary Society in 1820. It contains information and cites authorities which we do not recollect to have met with before. The hidden mysteries of this abominable Institution must be brought to light to the confusion of those who still sustain and defend it. As it is the boast of Romanists that their religion is identically the same in all ages and in all countries, there is at least some reason to believe that wherever they gain a foothold even in this country, the inquisitorial chair exerts a secret, appalling and powerful influence.—*Charleston Obs.*

In the earlier years of the Reformation, events occurred in Spain of a nature the most interesting and surprising, and which nothing but the prodigious power of the Inquisition has prevented from becoming the admiration and astonishment of posterity. The little knowledge which I have been able to obtain concerning these facts, is derived from a very brief Martyrology, which was collected from sources almost inaccessible, by our learned and excellent countryman, Dr. Michael Geddes, during ten years (A. D. 1678 to 1688,) that he was Chaplain to the English Factory at Lisbon; and which he afterwards published in the first volume of his *Miscellaneous Tracts*, 3 volumes, 8vo. London, 3d edition, 1730. This Treatise was translated into Latin by the celebrated ecclesiastical historian, Dr. Mosheim, and inserted in the first volume of his *Dissertations relating to Ecclesiastical History;* 2 vols. 8vo. Altona, 1767.

It appears that the Emperor Charles V. and his son Philip II. who succeeded him on the throne of Spain in 1555, conceived measures for the defence of the Church of Rome which, had they been honestly pursued, would have ensured to those monarchs the applause and gratitude of all posterity. They selected a number of ecclesiastics, the most distinguished in the Spanish seats of learning for erudition, talents, and piety. These they sent into the Netherlands and Germany, expressly that they might become fully acquainted with the doctrines of the Reformers, and thus might be qualified effectually and unanswerably to refute them. The event was, that all, or nearly all, of these eminent scholars and divines became convinced of the truth of the Protestant doctrines, and returned to Spain glowing with holy zeal to communicate the truth to their countrymen. Their first attempts were very successful. The gospel light which they had communicated, was received by many with full conviction, and was rapidly diffusing itself in all directions. Their success, says Dr. G. was owing, under the divine blessing, to the clearness and fervor with which they asserted and established three points: (1.) That the Pope is Antichrist: (2.) That the worship of saints and angels is idolatrous: (3.) That the justification of a sinner in the sight of God can be obtained by no works or merits of his own, but only by faith in the righteousness and atonement of Jesus Christ.

But, by the unquestionably wise and good, though awfully mysterious, permission of Providence, the powers of darkness obtained a complete triumph over these auspicious beginnings. The illustrious confessors, with all who had received their doctrines, or manifested a favorable disposition towards them, were thrown into the prisons of the Inquisition; and partly by torture and other modes of secret murder, and partly by being publicly burned alive at the *autos da fe*, they were all exterminated! This noble army of martyrs included many persons of rank and eminence; but, by the influence of that most diabolical tribunal, whose laws render it penal on the nearest relation to inquire after the fate or recite the history of its victims, their very names have been suppressed, and will probably never be completely divulged on earth, unless the archives of the Inquisition, brought to light as they may some time be, shall disclose the dreadful secrets of the prison-house. It was also the custom to put a gag upon the mouths of those who were publicly executed, in order that no testimony might be borne to truth, or complaint uttered of the infernal wickedness that was practised on the blessed sufferers.

The following are extracts from the writings of bigoted Papists; the first a Spanish contemporary writer, and the other an Inquisitor of Sicily.

"Heretofore the prisoners who were brought out of the dungeons of the Inquisition to the punishment of the flames, or to be exhibited in the *san benito*" [a yellow dress with a red St. Andrew's cross before and behind, worn by those who were shewn to the people as converted from heresy; but they were always taken back to their prisons;] "were common people and of low birth: but within these few years, we have seen the prisons, places of execution, and fires of our tribunal, filled with persons of high rank and the most noble birth, and men who (unless outward evidences are wholly deceptive) were far above others both in piety and in learning. The cause of this and many other evils which afflict us, is to be sought only in our Catholic Kings: for they, from their generous tenderness and kindness towards Germany, England, and other countries which had withdrawn from the authority of the Roman Church, sent men of learning and distinguished eloquence into these regions, in the hope that, by their discourses, those who had fallen into errors might be brought back to submit to the truth. But this excellent design, by some sad fatality, was quite reversed; and it brought us more calamity than benefit. The very divines who had been sent to restore sight to others, came back blinded themselves; and, being deceived by the heretics, returned to our country and imitated their example.——Those who were apprehended by the Inquisition at Valladolid, Seville, and Toledo, were all excellent men, and endowed with most exalted talents and virtues. I choose to pass over their names in silence, lest, by their infamy, I should in any way obscure the glory of their ancestors, or defile the splendour of so many noble families, which have been infected with this poison. As these prisoners exceeded many others in rank and eminence, so also the number of them was so great, that I am certain all Spain would have been corrupted and filled with heresies by them, if the inquisitors, by whom the evil was cured, had delayed the application of the remedy but two or three months." *Gonsalvo de Illescas*, in his *Historia Pontifical y Catholica;* Madrid, 1552.

"If the Inquisitors had not, with the greatest diligence, exerted themselves against these teachers infected with this doctrine, it would, undoubtedly, have spread like a conflagration through the whole of Spain; for people in every place, of both sexes, and of all ranks and degrees, were inclined to it with a most astonishing fondness and desire."—*Ludov. a Paramo*, in his *De Origine, Officio, et Progressu Sanctæ Inquisitionis, Libri Tres;* Madrid, 1598, and Antwerp, 1619.

[From the New-York Evangelist.]

The Sabbath and Clergy at Buenos Ayres.

MR. EDITOR—A friend of mine, residing in Buenos Ayres, and connected with the press, has forwarded a file of papers. I send you one with a request that you will insert a part of the splendid description of the grand dinner given by Rev. Dr. Figueredo, for the purpose of showing what will be the fate of the Sabbath in this country should the religion of Rome ever predominate, and also the little room there is to expect stability and order, at present, in that unhappy country.

Yours, &c. W.

"The Rev. Dr. Santiago Figueredo gave a grand dinner at his *Quinta* near the Recoleta, on Sunday last, to Col. P. Echague, Commandant General of the country districts of the Province of Santa Fe; H. E. the Governor of this Province, attended, and likewise Generals Balcarce, Martinez, and Maucilla, the President of the House of Representatives, and various public Officers and distinguished private individuals.

"The Governor presided at the table, and Gen. Balcarce occupied the Post of Vice President.

"A band of Military music performed various marches, *Arias*, &c. during the repast.

"A list of the toasts has been published, of which we can only give a brief statement.

"There were nine bumper toasts; the first was given by the *President H. E. the Governor and Captain General of the Province of Buenos Ayres, Don Juan Manuel de Rosas.*"

"THE BIBLE! THE BIBLE! AND NOTHING BUT THE BIBLE."

A recent number of "*The Catholic*," contains an article under the above title, from which we make the following extract, which is sufficiently intelligible "without *note or comment*."—N. Y. EVAN.

"THE BIBLE then, according to these roaming *new lights;* and, indeed, according to all, who reject the instructive authority of the Catholic Church: THE BIBLE without any explanatory *note or comment;* is THE ONLY *rule of faith* for the christian believer. Indeed, to admit such *notes or comments* into their BIBLE, would be to admit an interpretive authority; and where then could they find one so great and durable, as that of the church from which they all have separated?—to admit therefore of any such authority on earth, would, they well know, be cutting up by the very root the whole reforming scheme, on which they subsist. This would stop at once *the adversary's* work; and put an end to *protestantism*. They must then in their state of separation from that church, continue to maintain that no man, nor any set of men, have a right to press upon others their interpretation of the BIBLE, as any thing better than their own mere opinions, surmises and conjectures; nor can any true protestant receive it, as more certain; for that were to admit an interpretative authority distinct from THE BIBLE; which, if he does, he should certainly prefer the greatest one of any existing in the world."

SERIOUS ADDRESS.

The following, in the form of a Handbill Tract, was distributed in the town of Lexington, on

SABBATH MORNING, MAY 4, 1823.

Friends and Neighbours,

A more interesting object is not to be found than an immortal being living only for time—than a being useful every way but for itself—wise and diligent in every thing but in securing the true riches. Blest with strong and tender affections, but these affections not set upon its Creator, Preserver, and Redeemer. Blest with a correct judgment as to all worldly matters, and yet blind as to God's plan of salvation. Forming and executing large and extensive plans in the commercial, literary, and political world, and yet having all his prospects and personal enjoyments bounded within the narrow range of ten or twenty years. Having a mind capable of securing to itself an eternity of bliss, and yet occupied only upon things which perish.

Now, friends and neighbours—we know and feel that many, very many of you, are just of this description. You will excuse us, therefore, if we again, in God's name, by this small tract, pray and beseech you to consider your ways. What shall it profit a man if he shall gain the whole world and lose his own soul—or what shall a man give in exchange for his soul.

My friend,—Art thou in prosperity?—all thy plans succeeding to the utmost of thy wishes, and all thy prospects of the most flattering kind? For these abundant mercies thy heart indeed ought to be thankful. But remember, O remember, that prosperity of every kind, in every department of human life, is only a blessing when the concerns of eternity are secured. There is such a thing as the prosperity of fools slaying them. And every man is a fool who is not anxious to secure in the first place that which is of the greatest value. Read and consider Luke xii. 13—21.

Art thou in adversity?—have the most of thy flattering prospects with respect to the world been blasted? And are disappointments and vexations still in a good degree thy portion? It may be that these very disappointments and vexations are among thy best blessings. Read and consider Hosea ii. 6—end.

Has the Lord been sweeping away from you your earthly possessions? Thou hast still behind an immortal soul, and in it a treasure of more value than the whole world. Take care of it, and thou shalt be rich.—Neglect and lose it, and thou art poor indeed.

There is not an individual into whose hands this can be put who knows not what it is to be in earnest about obtaining an object which is supposed to be valuable. And every man also knows that the most valuable object ought always to be first secured—and that all other pursuits ought to be made subservient to the obtaining of the one most valuable object.

Now, friends and neighbours, we just ask you this morning—yea, we ask you in the name of Jehovah, who is the Searcher of hearts, whether you are one and all of you in earnest about securing the salvation of your immortal souls?

There is, dear friends, a reality in the religion of the Bible, and in the salvation tendered to you in the Bible. Here is true wisdom—true riches—true honour—true happiness. Ask and ye shall receive—seek and ye shall find—knock and it shall be opened unto you.

May the Lord himself incline your heart to attend to the things which belong to your peace, before they be forever hid from your eyes.

TEMPERANCE AND RELIGION.

The Rev. Dr. Edwards, General Agent of the American Temperance Society, has communicated the following statement and request to the Journal of Humanity.—*Christ. Mir.*

The subscriber has been informed by different persons in various parts of our land, that there has been an obvious and striking connexion between the Temperance movement and the extraordinary success of the Gospel, with which many of the American churches are now blessed. One person states that a revival of religion commenced at a temperance meeting, which resulted in the hopeful conversion of more than a hundred souls. Another states that a special attention to religion has followed the temperance reformation from town to town, through nearly a whole county. And another states that the great and good work of the Lord is going on in the town in which he lives, with great power; and the temperance movement, he says, like the preaching of John the Baptist, prepares the way of the Lord. And one may go in the wake of this movement, and say, "the kingdom of heaven is at hand."

Such facts are highly important; and the more extensively they are known, the better. All persons, therefore, who have witnessed any special connexion between temperance and the success of the gospel in the salvation of men, are requested to communicate the facts, by mail, to the subscriber, in Andover, Mass.; that such use may be made of them as is adapted to promote the highest good of men throughout our country, and throughout the world.

Officers of colleges, and other seminaries of learning, who have seen special benefits result to the youth under their care, from the adoption of the great principle of the temperance reformation, are also requested to communicate the same.

THE TRUE WAY.

"Friend——" said a genuine disciple of Fox, to the landlord, where he had stopped to take the benefit of a comfortable fire on a blustering day—"how much is thy *profit* on a brandy sling?" "About three pence," replied mine host.—"Well," rejoined the friend, "as I never use any thing of that nature, I will pay thy *profit*, and pass along."

We were reminded of this by a conversation held with a tavern keeper, a day or two since, who called into the office and subscribed for the Advocate.

"I am in favor of temperance," said he, as far as my occupation will allow, but I don't exactly like that; and should be glad to change it favorably. It is a foolish custom—this 'taking something for the good of the house!' A couple of gentlemen with their ladies called at my house the other day—'twas a bitter cold time—and when they had warmed sufficiently, and were about going away, one put a pistareen in my hand. "What is this for?" I enquired. "The good of the house," he answered. "Have you had any thing." "We enjoyed your fire." "But I don't *ask* any thing for that"—and handed back the money.—"No," said he, "that's the WAY *we do*." Now, I had much rather any man would go *free*, than do like some others—"take a little something for the good of the house," and take away more in *rum* than they leave in *cash!*"

There is no earthly reason why a keeper of a public house should not take pay for accommodating those who may call on him. It is from this *false* method of reasoning, that many of our tavern keepers are opposed to the temperance efforts—they are unwilling to take any thing, unless the person calling on them is furnished with some poisonous potation at the bar! We protest, most sincerely, against the common practice, of calling for something, merely for the "good of the house! rather leave the amount of such an article, and avoid the dangers consequent on such an unreasonable course. In particular, *all* persons belonging to temperance societies, and every other who is friendly to temperance, ought to discourage the habit of calling for spirituous liquors of *any description*.—Let every one do this; and whenever he travels, and has occasion to call at a tavern, let him leave something for the support of the house—for *his own* accommodation; and the keepers will soon be the warmest advocates of temperance societies we have. Pay no attention to the refusal to accept it. He is entitled to the pay, and ought to have it. Pursue this method, and our houses of public accommodation will soon be disgorged of fantastic and demoralizing temptation, better supported, and rendered a blessing rather than a curse to society.—*Temp. Adv.*

AN ANECDOTE.

Mr. Editor—An anecdote was the other day related to me, illustrative of the progress of temperance. Mr. ——, an enterprising farmer, of the town of W——, in Massachusetts, had nearly brought his harvest to a close last fall, when he said to his hands, we have labored hard, had excellent weather, and gathered in our crops in good order.—Now let us have a little something to cheer us up. So saying, he took his jug, and started for a neighboring store. But at almost every step he saw somebody looking at him. He never noticed so many people in the street before, at that time of day, and every one looked as if he could guess what was to be put in the jug. He felt "a little flat," but hurried to the place of destination; when lo, the store, too, was full of people. He set the jug down slily at the door, and entered into conversation with the folks, as if nothing had happened. After waiting a long, weary while, with anxious expectation, he found an opportunity of whispering a word in private to the storekeeper, when he received for answer—"Spirits! spirits! we have had none in the store for a long while!"—*West. Recorder.*

"WHAT MASSA MEAN."

"A few years since," says a friend of ours, "I was travelling in Virginia, and stopped to pass a Sabbath and preach in the upper part of Loudon county. My congregation was composed principally of negroes, who were particularly attentive, and appeared anxious to derive instruction from the discourse. I made unusual exertions to be simple and intelligible, so as to profit, if possible, the most ignorant hearer. After meeting, as I stood in the door conversing with a gentleman, I overheard a group of blacks discussing the merits of the sermon. "Well, brudder Jim, how d'ye like de preach dis mornin?" "Berry much, brudder Sandy. Only one big word I was'nt understand. What Massa mean by dat word *scoriate?*' I guess he be college word." I now recollected that I had used the word *excoriate* in a classic sense, forgetting that it was a departure from that simple style which I intended to adopt.

"Many times since have the words of "brudder Jim" come to my recollection, and made me inquire whether I so preach as to be *understood*. In preparing my discourses, I write many a sentence and then alter it, fearing some will not know what Massa means. And I sometimes hear my brethren, when preaching, use words and phrases, and whole paragraphs, which cause the inquiry—"What Massa mean by dat?" It is to be feared that much we say is lost to many of our hearers, because not said with simplicity.—*Chris. Watchman.*

STEAM-BOAT IN THE SIXTEENTH CENTURY.

In the history of maritime discovery, in Dr. Lardner's Cyclopædia, is mentioned the following alledged anticipation of steam navigation. In 1543, Blasco de Garay, a captain of a ship, offered to the emperor Charles V. to construct a machine capable of propelling large vessels without sails or oars. In spite of the opposition which his project met with the emperor consented to witness the experiment; and it was made accordingly in the port of Barcelona. Garay would not uncover his machinery or shew it publicly; but it was evident that it consisted of a caldron of boiling water, and of two wheels set in motion by that means, and applied externally on each side of the vessel. Notwithstanding some objections raised against the invention, one of which was the danger of explosion, the emperor promoted Garay, gave him a sum of money, besides paying the expenses of the experiment, and shewed him other favors; but he was too much engrossed with other matters to prosecute the discovery.

THE SLAVE TRADE.

"It would be easy to prove," says Humboldt, "that the whole archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattos, (free and slaves,) received from 1670 to 1825, nearly FIVE MILLIONS of Africans. In these revolting calculations on the consumption of the human species, we have not included the number of unfortunate slaves who have perished in the passage, or been thrown into the sea as damaged merchandise."

A. G. SMITH,
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2¼ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Chariti three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously. March, 1831.—37-7t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

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